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The American Friend

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New Series
Vol. XVII. No. 14

To All American Friends

An Appeal

FOR twelve years the American Friends Service Committee has been reaching out like a long arm or like an antenna of the whole body to feel out the suffering spots of the world and to bring, wherever it could, a healing and restoring touch. For a large part of this period I have been so close to it and it has been so much a part of my life that it was not easy for me to stand apart and estimate its work; but now that I am no longer chairman of the Committee I can view it in a more detached manner and I can speak more freely of its mission in the world.

I am thoroughly convinced that the Service Committee, or something of a similar nature, is essential to the healthy, active life of the Society of Friends in America; and those of us who love that body as our spiritual mother ought, I am sure, to help vitalize and support this essential instrument of its outreaching life. Clarence E. Pickett has been chosen as its new Executive Secretary and he is about to take up the direction of its work in a noble spirit of consecration and dedication. He cannot do this immensely difficult piece of work unless all of us feel that we have a genuine share in what he is to be doing.

The most obvious need at the present moment is a greatly increased contribution to the stock of funds for the lines of constructive work in which the Committee is engaged. The Committee expects in the near future to interpret its aims and plans of service to all the constituent bodies of Friends who are represented in its activities; but I want at the opening of this new administration to make a glowing appeal to all Friends in America to rally now to this cause and to supply the Service Committee with sufficient funds so that it can go on with its momentous work on behalf of all Friends.

RUFUS M. JONES.

(Contributions may be made through the local meetings or may be sent directly to the A.F.S.C. at 20 So. 12th St., Philadelphia.)

Pacific School of Religion

ON THE HORIZON OF THE CHRISTIAN CHURCH

EXPANSION PROGRAM FOR KOBE COLLEGE

The Kobe College Corporation, with headquarters in Chicago, has been conducting the campaign for building funds: $400,000 is already in hand, and $200,000 more is needed to secure a conditional gift of $100,000 offered by Mr. Edward S. Harkness of New York. Volunteer organizations of friends of Kobe in fifteen centers over the country are at work to secure these funds. Kobe College, the oldest college for women in Japan, has outgrown its buildings and campus. A million dollar expansion program has been planned for it, $300,000 to be raised in Japan for endowment and $700,000 to be raised in America for buildings. The American Association of University Women are sponsors for Kobe College, and Radcliffe, Lake Erie and Rockford have adopted her as their sister college. Kobe College has its charter from the Japanese government; its graduates from several departments receive, without examination, the government license to teach. Its Board of Trustees, faculty and student body are non-denominational and international in character and many of its fifteen hundred alumnæ have places of responsibility and leadership throughout the world.

FOUND IN SILT OF ANCIENT SUMERIA

Archaeologists uncover what they declare is proof of Biblical accounts of Noah's flood in the valley of the Euphrates. Returning from a expedition in Mesopotamia, Prof. C. Leonard Woolley, of the University of Pennsylvania, reported discovery of an eight-foot layer of silt and clay which he declared was deposited during an overflowing of the Euphrates River, known in Biblical and legendary accounts as "The Deluge." For seven years with a crew of 160 Arab workmen, he has been engaged in excavating the ruins of ancient Sumeria. He said the discoveries indicated a highly developed civilization of about 4,000 B. C. "First, there is evidence of an extremely early occupation in which two elements seem to combine. Then comes a catastrophe which buries the lowlying parts with its relics of human life under a huge bank of water-laid clay. Above this is a fresh occupation which carries on somewhat of the old traditions, but departs entirely from others as if one element of the population had survived at the expense of the other. The eight-foot deposit overlying the oldest remains can only have resulted from a flood of unexampled magnitude, and this can only be the flood of Sumerian legend and history, "the flood of the Book of Genesis."

The Final Date

March 31, 1929 is the final date

for Friends to make their contributions toward the united benevolences for the current year. A few days extra will be given to treasurers to forward these contributions to the Five Years Meeting treasurer.

Have you made your contribution

toward the work of sharing Christ with those in other lands? Many more gifts are needed.

May the Easter season be a time of sacrificial and generous giving on the part of every Friend that the living Christ may be made known to many others on our foreign fields.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
RICHMOND, IND.

A NEGRO TOWN WITHOUT A LOCK-UP

The city council of Mound Bayou, Miss., all-Negro town of 3,000 inhabitants, has ordered the jail closed as a useless and unnecessary institution. According to the records, only one arrest has been made in the community during the past six years and for more than twenty years the town has not had a murder. There are no uniformed officers in evidence and many of the oldest inhabitants have never seen a policeman in uniform. Such a record would be significant in any community, but it is particularly so in this case, as indicating the capacity of Negroes for good citizenship. Mound Bayou was established in 1887 as an all-Negro community by Isaiah T. Montgomery, former slave in the family of Jefferson Davis, President of the Confederacy. Purchasing a large tract of delta land, he subdivided it into town lots and sold them exclusively to colored people. Mound Bayou incorporated in 1895, with its founder as the first mayor. He died some years ago at an advanced age, after a successful and useful life.

—*Christian Advocate.*

AWARD FOR ESSAY ON CITY IMPROVEMENT

A prize of a hundred dollars, offered by Colonel Sigo Myers for the best essay on how to improve the city of Savannah, has just been awarded to Benjamin F. Hubert, colored, president of the Georgia Industrial College, located at Savannah, Georgia. The award was made by a number of prominent citizens, including Mayor Saussy. President Hubert's paper, which won in competition with a large number of manuscripts submitted, received high commendation from the judges as an admirable analysis of existing conditions and as containing many valuable suggestions for the city's improvement and expansion. Commenting on the award as a striking evidence of interracial comity, the Savannah *Morning News* says: "There is a very evident desire on the part of official and unofficial groups in the South to hasten the day when there will be nothing worthy of criticism in the attitude of the races toward each other."

TUESDAY PROGRAMS OVER RADIO SERVICE

During April on Tuesday evenings from 7 to 7:30 (Eastern Standard Time) the National League of Women Voters will present the following programs: April 9, "The Party System and Legislative Bodies," by Prof. L. Rogers of Columbia University and Mr. S. K. Ratcliffe. April 16, "Crime and Society," by Felix Frankfurter, Harvard Law School, and Raymond T. Fosdick, Attorney, New York City. April 23, "What Congress is Doing," by Charles G. Ross, Washington, D. C., and President R. D. Leigh of Bennington College, Vermont. April 30, "Trade and Our Foreign Relations," by Edward A. Filene, Boston, Mass. This Voters' Service began in January last year.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Reading a Lesson from Astronomy

OF ALL the wonders of modern achievement there are few more impressive than the success with which astronomers have explored the heavens. To them the solar system has become as their front yard, so familiar and intimate are its aspects. The distance to the sun is but a baby's step as compared to the incomprehensible distances of the universe which they have calculated. Turning their powerful telescopes on stars so far away that the light which now reaches us, traveling at the rate of 186,300 miles a second, started towards us hundreds of years ago, they give us an amazing amount of knowledge concerning them: how far distant they are, their velocity, their density, the elements of which they are composed, etc. How do our astronomers derive all this information? By studying the light rays which the stars radiate. There is no information to be had except from the stars themselves through the light which they shed. This light, received through the telescope is subjected to the spectroscope and other ingenious instruments for the most careful scientific scrutiny. By its own light, the star stands revealed.

Now turn from distant stars to nearby people. Suppose that a visitor from another planet should suddenly appear among us—a visitor who was human and who could evaluate human conduct, but who, knowing nothing of our language and our philosophies, could judge us only by what he saw. Would he be able to judge and interpret us as we do the stars, by the light we radiate? Could he observe a difference by this test between Christians and non-Christians? How would we reveal ourselves by the sole test of personal conduct and radiance? No profession, no reputation for piety, no preference in position or leadership, no doctrine or creed, no bible to quote, not even a Christ whose name we might claim. Of these our visitor would know nothing. He would know us for just what we are through the spectrum of our personality and its radiance.

But we need not resort to a hypothetical case like that. As a matter of fact, that is just how we are being judged daily by those about us. To be sure they know of our standing, of our professions and our doctrines, but these are not the things which reveal us to them. They apply the spectroscope to the light of our daily life and conduct. This is what counts. This is what tells our fellows how we evaluate the Bible and what we think of Christ. This is how we interpret our creeds.

What else but this did Christ mean when he said, "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." Persons rather than professions, and performance rather than platitudes are the convincing evidences of the Christian religion. The Gospel is known not so much according to Matthew and Mark, or Luke and John as it is according to flesh and blood persons—according to you and me. What kind of a gospel are our neighbors getting through the light rays which our lives are sending out?

What's In An Oath of Allegiance?

DURING the late lamented session of the Indiana Legislature a law was passed requiring all school and college teachers in public education to take an oath of allegiance to the Constitution of the United States. The measure was sponsored of course, by the so-called patriotic organizations of Indiana, some of which likewise urged the passage of a bill providing that in the future the laws of the State as enrolled should be tied with ribbon in the three patriotic colors instead of with "red" ribbon as in the past! Just why they didn't go further and insist that the laws thus loyally bedecked be ensconced in the bosom of a Victrola which should continuously play "Yankee Doodle," we cannot say. Perhaps because the legislators' sense of humor was finally aroused, the ribbon bill being laughed out of court. We do not wish to appear flippantly facetious beyond the point of indicating the absurdity of such legislation.

Perhaps there are some implications in the new law which its patriotic sponsors have not yet fully appreciated. Let us suppose a case that is far from being purely imaginary. It is probable that at some time in the not distant future some pacifically minded person may invade the patriotic precincts of Indiana with a view to presenting before the young people of our schools the claims of disarmament and internationalism. To make the case perfectly comprehensible to our friends of the Constitution, let us suppose a person not unknown to them, a certain Frederick J. Libby, for example. Our doughty but smiling Friend goes to Indiana University where the national commander of the American Legion is the modern

Horatius at the bridge. F. J. L. approaches and suavely says he wishes to speak to the University students against compulsory military training in our colleges and universities. May we not hear Commander McNutt reply: "By all means, Mr. Libby. I disagree with you utterly but I shall insist that you have a chance to speak. In fact the University Faculty and I can do no less since we have taken an oath of allegiance to the Constitution which guarantees the right of free speech." And do we not hear a very babel of approval from over the State on the part of all those who urged the enactment of the law? No? Perhaps our ears fail us. A little louder please!

Securities of Faith

By CHARLES M. WOODMAN

Keep the securities of your faith intact.—II. TIMOTHY 1:14.

THERE are certain great securities of faith which it is our obligation to keep intact. Especially is it our obligation to do so in this day of confusion and wavering loyalties. Among these securities, six may be mentioned here.

1. Man is born with a threefold appetite, the hunger for food, the hunger for knowledge, and the hunger for religion. The child reaches for a piece of candy, eager to eat it. With eager enthusiasm he will reach with his mind for a bit of new information.

Tell him how the flowers are made, and how the mountains were formed, and he listens eagerly. So if we hold before him the facts of spiritual life, religion, faith, and the great loving God, he assimilates these things as naturally as he eats food or appropriates knowledge. He is at home in the realm of religion.

His imagination peoples the unseen world with spiritual inhabitants. His sensitive feelings respond to love and faith and hope as quickly as the flower turns to the sun. This innate hunger for religion is a security of the faith which we must keep.

2. The poet tells us that in youth the vision splendid fades into the light of common day. The youth of today proves his worth if he keeps his faith in man and God, and saves himself from cynicism. He must keep the vision splendid unfaded; the star of hope must not be lost in the clouds of skepticism and doubt. The sun of a great religious faith must not be eclipsed by the world of material values. The vision splendid is a security of faith which we must keep.

3. Consider that the universe has produced in man a sense of duty. The wildest savage on the loneliest island in the Pacific ocean looks out upon his world, and, untaught by prophet, priest, or book, he says, "I ought."

So strong in him is the sense of duty that, left to himself, he builds up around it forms, ceremonies, rituals, fetishes, images, idols, altars. Religion grows out of it, religion that reaches all the way up from the depths of animism to the heights of Christianity. All is an outgrowth of this sense, God-given, of "I ought." All these things help man to say "I will" to the urge within him which says "I ought." You cannot flaunt conscience without taking eternal risks. The sense of duty is a security of the faith which must be kept.

4. Consider other securities of the faith. As the climax of the material creation of the universe came spiritual values such as beauty, love, truth, goodness, holiness, hope, aspiration, sacrifice.

These spiritual values are as much the products of the creative universe as the pebble in the gravelpit or the stars in the Pleiades. These spiritual values are the flowers of creation. All the rest is stem and leaf and stalk and root. As the florist guards his plants that the flowers may bloom, so must we keep the spiritual values of goodness, beauty, truth, love, service, sacrifice. These are the securities of faith which must be kept intact.

5. There is another security of faith. In man there is a sense of wonder, awe, reverence. When everything sacred and secular, material and spiritual, is rushed into the laboratory and subjected to the analysis of fire and the chemical process, and the rapier of cold logic, we run a great risk of losing the sense of awe and wonder and reverence. We stomp through the sacred halls of personality with rough-shod feet, smeared with the mud of a coarse materialism, and sneeringly say, regarding religion, "There is nothing to it. All is a fortuitous conglomeration of atoms."

That which once we called the shrine of the soul now we call the center of personal spiritual values. We lay it all out to the weather, and list it in the cold catalogue of psychology and say, "It belongs here." If we will take time to lift the binoculars of awe and wonder to our eyes and look reverently into the sky of man's life, we shall discover what the hand of man has never touched, what the eye of man has never seen, what the words of man have never yet defined, the sense of God.

Awe and wonder are securities to keep. They are windows of the soul that look out toward God. Keep the windows clean. Principal MacKenzie, of Bombay, said at the great conference of Christians from all over the world, recently held in Jerusalem: "I would rather fellowship with the man who bows down before a daub of red paint or stone, than an educated man who has nothing but materialism as a philosophy of life and is satisfied with it."

6. Consider one more security of faith. Formerly we said, "The secular is over here; the sacred is over there." We built a separating wall between the two, and have spent very much time in building and strengthening that wall. The materialist came along with his geological hammer, with his biological microscope, with his astronomical telescope, with his chemical test tube, and looking it all over, declared, "There is no line separating the sacred and the secular; all is secular, common."

On the other hand, a group of spiritual leaders said, "There is no secular here, no sacred there; all is sacred, for God made and sustains all. Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

We did it. It brought a wonderful revelation. Then we began to run around in our bare feet among and on the sacred things. They became tarnished. We became indifferent, and we have too often discovered that we have lost something; the sense of wonder and awe and reverence has gone out of life. Oh God, make us little children again in our faith, if we can have restored to us that sense of awe and wonder. We have too often lost it and lost Thee.

What did Paul mean when he said to Timothy, "Keep the securities of faith intact"? Was he thinking of the Gospel, or belief in Christ, or trust in God, or loyalty to the church? Sometimes in these days these phrases beat on our eardrums with no challenging meaning. Their constant use has worn them threadbare. For various reasons some of these phrases have had a change which has spoiled their finer, deeper, and original meanings. And so I have tried to portray them in

this message under the terms of these six great securities to keep: a hunger for religion; the reality of the vision splendid; the sense of duty; the list of supreme spiritual values; the sense of wonder, awe, reverence; the keeping of all life sacred.

These are a few of the inexhaustible treasures to which man is heir. They must be kept. They must be guarded as one guards the apple of his eye. What the aged veteran Christian Paul, scarred with many a conflict, whose body had been bruised and whose spirit had been tested, what he said to a young untried Christian, relative to his obligations, his opportunities, and his behavior as a follower of Christ, we may well say to ourselves: "Keep the great securities of your faith intact."

Richmond, Indiana.

"These Necessary Things"

By William P. Smith

ABOUT the middle of the first century, the most important decision ever made by the church of Jesus Christ, composed of apostles, elders, and evangelists, with the whole church, and with the manifest presence, guidance and approval of the Holy Spirit, was adopted as recorded in Acts 15. But it has been disregarded and ignored by the greater portion of the Christian church from that day to this.

The question to be decided was, "what shall be required of the Gentile converts?" Paul had not been requiring them to obey the ceremonial law. He taught that the law had a purpose as "A school master to bring us to Christ. But after that faith is come we are no longer under a schoolmaster, for ye are all the children of God by faith in Jesus Christ, for as many of you as were baptized into Jesus Christ did put on Christ; there can be neither Jew nor Greek, bond or free, neither male nor female, for ye are all one in Christ Jesus." However, many of the Jewish Christians would not accept Paul's teaching, and were continually complaining, and in nearly every new field where Paul went and had great success in the evangelistic work, the Jewish Christians would come and demand that the converts should be circumcised and keep the law of Moses. It was finally decided to call a general conference at Jerusalem to settle this question once for all; and after much discussion the final decision was not to require of the Gentile converts any of these things. "For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things, that ye abstain from meat sacrificed to idols and from blood, and from things strangled, and from fornication; from which if you keep yourselves it shall be well with you. Fare ye well."

As many of them had been idol worshipers, it seemed wise to impose these restrictions. That decision has never been changed or added to by the authority of the church. It is the last will and testament of the church of Jesus Christ. All additions to that decision are without Divine authority, and are steps toward Judaism, and tend toward the back-slidden, ritualistic, Roman Church.

As a Gentile in the twentieth century, I claim the same liberty granted by that decision, and maintain that no preacher, priest, bishop or pope has any Divine authority to demand anything in the way of rite, or ceremony, not required by that decision; but that I am saved only by faith in Jesus Christ, and that "Christ is the end of the law for righteousness to every one that believeth," and that if in the teaching of Jesus there had been anything in addition to be required of the Gentiles it would have been mentioned in this last and final decision of the Church. The following dialogue will help make this position plain:

"But Peter, don't you think a few more things should be required of the Gentiles than the conference demanded? In your sermon twenty years ago at Pentecost did you not urge water baptism for the remission of sins, and did you not demand it of Cornelius and his household afterwards?"

"Not for the remission of sins; I never thought water baptism was for the remission of sins; I was a disciple of John before I found Jesus; but John always preached the baptism of repentance for the remission of sins. I had never seen any Gentiles received into the church only by water baptism, as it was required by the Jewish law upon receiving proselytes into the church, and the reason I hesitated in the case of Cornelius, was because of the six Jewish brethren who accompanied me, for I was doubtful if they would be willing to receive them so quickly, but as they did not forbid it, I commanded them to be baptized, not for the remission of sins, for they had already been baptized with the Holy Spirit, and I thought they were fully prepared to become members of the church. So after twenty years experience with the Gentile converts, I am in full sympathy with Paul and James, and would require no more of the Gentiles than these necessary things."

"Paul don't you think the Gentile converts should be baptized and keep the 'New Institution,' The Lord's Supper? Have you not continued to baptize and practice other Jewish rites?"

"I have never taught that those rites were essential or of any importance, I have continued to baptize in some cases and even circumcise sometimes. When my Jewish brethren said to me, 'Thou seest brother, how many thousands of Jews there are which believe, and they are all zealous of the law,' and they begged of me to enter into the Temple and join with four men who had a vow on them to purify themselves and be at charges and have their heads shaved and fulfill the ceremonial law, I did so to please them. To the Jews I became as a Jew that I might win the Jews. I have taught much against the abuse of certain practices they were observing concerning the gift of tongues, and celebrating the Lord's Supper; though I told them 'this is not to eat the Lord's Supper, for one is hungry, and another drunken.' I insisted that in all their acts they should observe order and decency. I never heard of any 'New Institution' that our Lord established and required to be kept by his followers, or I should have certainly required it of all Gentile converts. I received of the Lord, either by direct revelation or from his disciples who were with him, how he took the bread and said: 'This is my body' and also the cup of wine saying: 'This is the new covenant in my blood which is poured out for you.' John has also told much more that Jesus said: 'Except ye eat the flesh of the Son of man you have no life in you. He that eateth my flesh and drinketh my blood, abideth in me.' But I believe this to be a spiritual experience by faith in Jesus Christ, and not a literal eating and drinking of his body and blood. I do not believe the bread became his flesh, or the wine in the cup became his blood.

So I fully agree with Peter and James that we require nothing more of the Gentiles "than these necessary things." It is not likely the Catholic Church will ever accept the Protestant position, but I can see no reason why the Protestants may not unite and work in harmony, if they will allow true Christian liberty and exercise due toleration. At the time of the Reformation, the Protestants left off five of the seven sacraments required by the Roman church, and if they could only have seen that the other two, viz., baptism and the Lord's Supper, would be the cause of nearly all the conflict and contention that divides them, and could have allowed more liberal interpretation of a few texts of Scripture, there need never have been strife and bitterness engendered among the Protestants. A literal acceptation of the united decision of the church as recorded in Acts 15, would have settled the question and the church could have exerted herself for the salvation of the lost.

For a community church there must be toleration and Christian liberty for the individual. Let those who believe in water baptism by immersion practice it, whether three times or once. Let those who believe that sprinkling or pouring is

sufficient, practice the same. To those who believe neither is essential, let all extend the right hand of fellowship. Let those who desire to celebrate the Lord's Supper do so as often as they see fit and in any manner they choose, but not try to enforce their interpretation of Scripture on those who believe only the spiritual partaking of the body and blood of Christ is essential. If any of the Friends believe it required of them to practice the ordinances, grant them liberty without criticism or curtailing authority as long as they allow others the freedom of choice.

Lindsay, California.

A Quaker's Dream

By Mrs. Gilbert R. Hill

RESTING from his labors, the Quaker lay down to sleep. And he dreamed a dream and beheld a vision of the judgment seat of the Most High. Upon it did sit the Son of Man, clothed in garments white as snow. Before Him were gathered immigrants from many nations and among them the American Indian and Negro. Slav, Italian, Mexican, East Indian, Chinese, Japanese, Greek and Jew were gathered there. And lo, each did bring charges against the Americans, against the haughty descendants of those who themselves had been strangers in a strange land, these children of *Nordic* foreigners who vainly imagine that they alone are American and all else barbarians. Against these, standing at the tribunal of God, were charges brought and they sought to excuse themselves with vain reasonings.

Then spake the Son of Man and he looked with compassion and tenderness upon them, yet sternness toward the Americans was in His countenance. And thus in his dream, the Quaker heard Him speak: "What is this which ye do and what are these imaginings of your hearts, for the stench of your deeds has come up to me, even to high heaven, has it come! Who hath raised you up that ye should be so haughty? Oh braggarts and nation of braggarts, when will ye get understanding and when will wisdom abide within your gates? Why do ye deal thus treacherously against your brothers, calling yourselves by my name? Ye have builded great edifices for my worship and at their very thresholds have ye spilled innocent blood and denied justice. Yea, verily, within their portals have ye spurned your brethren as dogs. With lips unclean have ye hailed me Lord and your hands outstretched to me in supplication are stained with the exploitation of the lowly and are red with the blood of them. On one count and on two have I ought against you for upon you is the greater condemnation come in that unto you above all hath been given to acquaint yourselves with my doctrine. Unto you hath it been given to prepare a highway for my coming for unto you have come all nations. Yet ye, bending your backs mightily to the task, have rolled huge boulders into the path of my coming into the hearts of men, whilst ye have mingled your 'Hosannas to the Lord' with curses of these, your brethren. Ye send messengers in my name to the distant lands and to the far isles of the seas, yet ye bind with the strong thongs of your race prejudices, representatives of those very peoples who have come to dwell in your land. Yea, ye send them out to speak in my name and your actions become a gag between their teeth. As the Levite and the priest to whom it was given preeminently to help, looked not upon the fallen brother nor pitied him; yea, even as the Jews dealt with me, so have ye dealt with these. Is this my teaching? How read ye? Dealt I thus with the Syro-Phoenician woman, the woman of Samaria? Dealt I so with the publicans who were hated and despised among their brethren? Is this my teaching of the good Samaritan? *How read ye?*"

The Quaker stirred in his sleep and the vision vanished, and again he dreamed, and lo, he saw a Jew lying wounded by the wayside; wounded was he in his heart and the blood flowed and the Quaker perceived and understood that it was the blood of his faith in man and God that had been spilt. And he looked again and the form and countenance was that of a Negro. And he said to himself, "Who is this that lieth by the roadside wounded and in need of succor?" And lo, it was a Slav. He looked again, and it was the swarthy face of a Mexican and anon the quick-tempered Italian, and yet again a change passed over the body and he beheld the American Indian and again the Oriental, and at the last he recognized his lowly townsman lying in a stupor at his feet.

And he marvelled and communed with himself thus: "Do my eyes deceive me, and has my vision played me false that what I beheld as one man hath become in the twinkling of an eye both Sheeny, and Nigger, and Hunkie, and Greaser, and Dago, and Chink and poor white trash?"

Then was he startled from his reverie by the voice of Him who spake of old to Peter that he should call no man common or unclean, and the voice said, "Whosoever treatest another with contempt shall be charged with blasphemy. How is it that thou murdered the spirit of this man with thy contempt? Behold thy neighbor."

And the Quaker made bold to answer, "Lord, have I not given of my means to teach this fellow Thy Way?" But the Voice said, "Yea, as the Scribes and as the Pharisees from thy seat of self-exalted righteousness, but hast thou loved him as thyself? He who gives himself with his Gospel serves three, himself, his needy neighbor and me."

And the Quaker awoke to go forth and staunch the wounds of his fellows and help them on their way.

Bloomingdale, Indiana.

Today's Manna for Today

By Alvin T. Coate

"I will rain bread from heaven and the people shall go out and gather a day's portion every day."
—Ex. 16:4.

OBVIOUSLY the Divine purpose was not the accumulation of manna. No single truth is more vital to kingdom progress than this: the value of yesterday's knowledge is in the strength it creates for today. If this sounds like a plea for the destruction of books, the abandonment of eternal verities, the suggestion comes from our proneness to confuse truth with our mixed expression of it and the eternal verities with sacred formulæ.

Truth is not imprisoned in books, a modicum is sometimes reflected from their pages; the dynamic which Jesus bequeaths to those who will is not contained in words; at best they may be an invitation to seek and find it. If the seeker can find the Christ in great fullness the books and pronouncements which issue from Him will become a part of humanity's bread for the day.

This insistence upon the life and spirit and power, the living communing Christ, as the supreme and sufficient object of our search is by no means academic. He operates upon the individual by transfusion and the re-created personality goes cut into the complexities of life with new purpose and new power. After that everything is a natural product and will take care of itself; without that, the finest passions cool and faith turns cynical.

Two conclusions then seem safe. The seeking soul of today will not find refreshment and strength in theology's cold pudding, neither will the new earth issue from sociology and statute. Just here is little choice between being lost in the mirage of metaphysics and the desert of social welfare, and yet our difficulty is our safety.

Jesus was not a class agitator, not a political reformer, nor an economist; he did not lay down a program nor plead for a system, though he went steadfastly to his death for the sake

of human welfare and at every turn fed and healed and cheered. He brought men and the Father into contact and counted his work finished, knowing that men in contact with God will continue to dramatize godliness. The wisdom from above was never more apparent. No program of human relations made in that day of absolutism in government, with human slavery in the social structure and with only the slightest knowledge of natural laws, could have practicable value today and less tomorrow. But love, militant and aggressive, so reckless of cost as to invite a Calvary—if humanity can be baptized into that spirit there is no problem.

Protestantism will do well to cling to the cross of Christ, not mechanistically nor theologically but personally, so that the historic cross there, becomes my cross here. In this Calvary-begotten life there is power and great joy: power to keep on even into the night and the storm after the sheep which does not want to be found; joy that a man has been redeemed from his ingrowing carnality and made an ambassador in Christ's stead. Is this not the Gloria in Excelsis?

The business of organized religion then is, like another public utility, to deliver power, power to command men to arise and walk, to inject brotherliness into industry, to deliberately impair political sovereignty for the sake of the world, power to banish poverty and injustice, to transmute our knowledge into wisdom, power to become sons of God. The business of the church is the dissemination of power.

Indianapolis, Indiana.

Things that Hinder

An Editorial in "The New Outlook"

THERE are times in the spiritual history of most of us when the sense of our shortcomings is so vivid as well-nigh to discourage us; and at such times we look up to the skies and wonder if there is not some higher experience which we have not yet attained. But soon the humdrum of life, and the sense of daily failure seems to blunt the forward look, and we come gradually to accept our experience as the common and inevitable lot of all God's children, save, possibly, a few highly-favored souls, who may occasionally climb up to the seventh heaven. And yet, ever and anon, there comes to us amid life's rather strenuous battle the dream that there is another experience, higher than we have ever known, which may be possible even to us. And this instinct we believe to be true.

There is a life which is so hid with Christ in God that for us to live is Christ, and to die would be gain. There is a state of soul where the weakest may do all things through Christ who strengtheneth him, where the peace of God flows as a river, and the man lives and walks with God. And this is not intended for the cloistered few, who have nothing to do with the sinful world, but for the men and women who are the most active in the affairs of life, and who need most the grace of God.

But the gateway is narrow and the pull of the world is strong. Again and again we come to the point where we are just ready to claim our privilege as children of God, and then there comes the conviction that this way is possible alone to those who will deny themselves, take up their cross and follow Christ. And we shrink back from the cross and the self-denial and begin, perhaps, to argue with our God. But God never argues with men. There is no abating His commands, no hedging of His requirements.

The higher life opens before us, and it promises well; but conscience tells us that there is a price which we are unwilling to pay. The rich ruler faced a hard request when the Lord bade him "sell all that he had," and he turned away in sorrow. And this story is being retold every day as men and women are met by the request that they also give up all, and they deem the price too great. It may be after our refusal that we still hold fast to our integrity, but there is a definite lowering of our religious experience. The highest level is possible only to those who bring clear consciences with them. The secret of the lower level of life is usually the clinging to something which is so dear that we cannot agree to its surrender. It may be monetary gain which stands in the way; it may be some appetite; it may be some habit which disturbs us; it may be the unwillingness to go the way which duty points out to us; but, whatever it is, it has the backing of our conscience and we cannot fly until we have cut the cords which bind us to this thing. Very often we comfort ourselves with the excuse that other good people do just what we think we ought not to do; but this gets us nowhere, for the call to renunciation is not from man, but from God. We become like others, and we miss the highest for ourselves, which others also may have missed.

The truth is that we are afraid to give up very much for fear that we shall miss the highest happiness, and we forget that happiness lies only under the cross. The way of the cross is still the way of life, and joy, and eternal blessedness; we may shirk our cross, but we shall certainly miss the choicest blessing if we do. The secret of the Lord is still with them only who fear Him, the ones who are willing to do the bidding of the divine Master without doubt and without question.

Vindication

What will the owner of the vineyard do
To husbandmen who fail to do their part;
Who selfishly manipulate the chart
By which the luscious fruits are shared that grew
Upon his vines, pretending to be true
And faithful stewards, doing from the heart
As pledged, yet, practicing delusive art?
Will he not justly give to them their due?

With patience, year by year, he bore with them,
Despite the insults heaped on servants sent;
At last, his son, they killed, the only heir!
The chief stone of the corner is the gem
Rejected by the builders; love finds vent
Through Him who gave Himself to love and care.

JOHN R. WEBB.

Richmond, Indiana.

Compulsory Military Training

The Committee on Militarism in Education, of which Dr. George A. Coe is chairman with headquarters at 383 Bible House, Astor Place, New York, is affiliated with the work of the National Council for the Prevention of War, and is specializing in this one field. It is opposing compulsory military training in civil educational institutions, and urging the abolition from all public high schools of military drill. It believes that such training builds up a war spirit which weakens the effects of the Peace Pact and other treaties of like nature. The building up of the peace spirit is left to private initiative and support, without any government appropriation. There are several ways in which those interested can cooperate with this committee. They ask that organizations pass resolutions condemning compulsory military training in civil educational institutions and military training in high schools; that press clippings and other information pertaining to militarism in education in any locality be sent promptly to the Committee; and that individuals or organizations who can afford it, make a financial contribution.

Why Not Vermilion Academy?

Setting Forth the Place of a Friends Secondary School in the Middle West

ONE BY ONE Friends academies have very quietly made their demise in the yearly meetings of the West and Middle West, until their number is very small. Those early schools were monuments to the vision of Friends who appreciated the value of education. They made their full contribution to the body of Friends and to the communities which they served. It seemed wise in community after community, however, to "lay down" the Academy. Sometimes it was because of the expansion of the splendid American public school system, tax-supported, which came to furnish more abundant facilities to the community than the pioneer school could do. Sometimes it was necessitated by the exactions of accrediting agencies upon our colleges. Doubtless the question of financial support was always a weighty factor in the determination of the future of the school.

But as the number of Friends academies diminishes, it is worth while to raise the question whether there is not a place, and a very large place, for one or more secondary schools of recognized merit to remain in this section of the country, and to serve a much wider territory than the pioneer denominational school, which was very local in character. Friends testify to their high regard for the denominational secondary school by still sending their children great distances to secure its advantages. A brief survey of the case for such a school would seem to be timely.

One thinks first, perhaps, of the educational soundness of the whole principle of a school operated under church leadership and religious influences. One feels the question at once whether or not young people should be shielded or directed at all in their school life. Modern educational theory would not seem to be opposed to the principle of direction. In the words of one educator: "It is the business of the school environment to eliminate, so far as possible, the unworthy features of the existing environment from influence upon mental habitudes. It establishes a purified medium of exchange . . . As society becomes more enlightened, it realizes that it is responsible *not* to transmit and conserve the whole of its existing achievements, but only such as make for a better future society."*

It is certain that the indirect influence of the group upon the teen age boy or girl is inestimable. His or her standards of what is worth while and what is not are powerfully directed by influences and standards of which he or she is not conscious.† Occasionally it occurs that these social forces in a particular public school are anything but desirable. Thoughtful parents recognize the appeal of a school of wholesome and positive atmosphere.

It would seem that Friends have admitted the validity of this appeal by their support of their colleges which has run into the millions of dollars. If it holds true for the college age, certainly it holds many times more true for the secondary school age which is much more impressionable. One who has recently accepted a prominent administrative position in a western Friends College said not long ago, "Any argument for the maintenance of the denominational college applies equally to the denominational high school." Is it not true? If selected atmosphere is desired, certainly the high school age needs it more. If more individual attention by the instructors is pleaded, the secondary school has just as strong a case.

The President of one of our colleges said a few days ago, "It seems to me there is abundant room for a good preparatory school in the Middle West conducted by Friends."

If the case for such a school can be admitted, Vermilion Academy, at Vermilion Grove, Illinois, would seem to be ideally located geographically, and to have many advantages on account of which it might be looked to as coming to fulfill a progressively larger place in Quakerdom. While it has need of friends who will join the group of generous supporters of past years, Vermilion Academy has been more fortunate in the matter of endowment than her sister academies. By tradition and by its fortunate circumstances, it is not an expensive school and so is able to preserve those distinctive western virtues of democracy and simplicity in its student body. The atmosphere of the school has strongly impressed all who have become acquainted with the institution.

Vermilion Academy sends students to several colleges, Friends schools predominating in the list. The uniform report comes back of good records made in all these institutions. A college president whom we have not quoted in this article before has made this statement, with which we conclude:

"Almost invariably the graduates of Vermilion Academy have brought with them a very wholesome attitude toward life, with Christian ideals and standards and a willingness to cooperate in the work of the Friends Church and Sunday School. Among the group have been those of surpassing scholarship and the average has been very creditable. They would seem to be neither under-socialized nor over-socialized. They have been interested in variety and a wholesome social life, but never on the jazz plane. . . . We hope to receive a good representation entering our Freshmen Class each year to continue throughout their college course."

W. BRUCE HADLEY.

*John Dewey, "Democracy and Education, p. 24.

†Ibid., pp. 20, 22.

VERMILION ACADEMY

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

THE NEW EXECUTIVE SECRETARY

The American Friends Service Committee is happy to announce the appointment of Clarence E. Pickett of Earlham College, Richmond, Indiana, as the Executive Secretary of the Committee. Clarence Pickett is well known to Friends both in the East and West and his selection augurs well for the future unified spirit and service of Friends throughout the country. He will bring a knowledge of Friends' needs and a vision of the possibility of their service which assures a future of increased value to Friends and others in sympathy with our work.

REORGANIZATION PLANS OF THE SERVICE COMMITTEE

The objective of the American Friends Service Committee may be defined as the interpretation of the Christian ideal of goodwill and understanding as the preventive and corrective of strife between economic, racial and national groups. The present reorganization plans of the Committee will, it is hoped, concentrate effort and make the committee an even more efficient instrument. To this end, some machinery has been abolished, while arrangements have been made to give American Quakerism at large much more regular and full information concerning the work of the Committee at home and abroad. Every Friend should feel himself or herself a part of the Committee, with definite responsibility for it.

The major policies of all work will be passed upon by the Committee as a whole. For new concerns, committees will be appointed for as long as needed. The chief activities of the Committee will be along the following lines:

1. Foreign Service work—chiefly consisting of the support and development of our far-flung Good Will Centers.

2. The Selection, Placement and Supervision of students and young Friends in work of social and national importance in harmony with Friends' principles,—the Home Service work.

3. The cultivation and strengthening of peace sentiment and activity among Friends locally, and the presentation to non-Friends of the religious basis of the peace testimony, by Peace Caravans, conferences, literature, etc.

Other lines of work were recommended for consideration, such as the sending out of delegations of qualified Friends, to Quaker communities to interpret the religious significance of the work and its social implications; the building up of an Information Service, which might possibly some time develop into a Press Bureau; and interracial work when money and personnel permit its efficient functioning.

This work will be directed by the Board of Directors, an Executive Secretary, and the necessary assistant secretaries, who will do frequent traveling in the field.

In the carrying out of this work, emphasis is to be laid on full cooperation with the American Yearly Meetings, and the needed wider knowledge and greater interest of local groups. "We recommend that whenever possible there should be consultation between the nominating committees of the A. F. C. S. and of the various Yearly Meetings regarding their appointments on the Service Committee, in order that those vitally interested should be selected."

It is hoped to have an annual conference including a regular business meeting of the Service Committee held in varying Quaker centers through the U. S. When necessary, arrangements should be made for having several distant members meet quarterly with the Committee at its regular business sessions in Philadelphia.

It is especially emphasized that the work of the Service Committee is national in scope. Work within the limits of any yearly Meeting should normally be done through the Yearly Meeting. The Service Committee should unify, harmonize and coordinate, in the national field.

The present program of the work of the sections, will be continued until June, and that of the Peace Section throughout the summer. The All-American Friends' Conference will, of course, be held at Oskaloosa, Iowa, September 3rd to 9th, as already announced.

A WITNESS IN STONE

Germany has not forgotten. On December 6th, a tablet to the foreign relief service was unveiled in the central building for the Associated Charities of Germany,—the "Wohlfahrtshaus," on Oranienburger St., Berlin.

The tablet bears the following inscription, freely translated:

"Remain, O Stone, a witness of our gratitude for the helping hand which a world extended to us, during our years of distress. Aid from foreign lands, 1917-1927."

The unveiling was a matter of great ceremony, attended by many important officials. Gilbert MacMaster, our German representative, made the one speech of acknowledgement, representing all the foreign relief societies which had worked in Germany.

The tablet has now been reproduced on a beautiful scroll, which gives also a short address of gratitude and account of the unveiling exercises, with the signatures of Germans prominent in the relief work and organized charities. These scrolls have been sent to leading representatives of the foreign relief work everywhere. Seven English Friends are thus honored. A number of American Friends have also received these scrolls which bear witness to the gratitude of a nation. These Friends have replied in a joint letter of thanks, "The element of most importance was spiritual." It was this which made "our common efforts a joy and privilege."

GENEVA DOINGS

The event of February, at the Quaker Hostel in Geneva, was the creation of what has jokingly been christened "The Institute of low International Studies," for students who were not prepared for the more specialized courses at the University, or for the Mantoux Institute of *hautes* (high, or advanced) International Studies. It became evident that some of the younger students were not getting the all-round view of international questions that Geneva might be expected to provide.

Accordingly Bertram Pickard, John Kay, Benjamin Gerig, Richard Perdew (the latter two being American students, Perdew, a Clement M. Biddle scholar) put their heads together and worked out an elementary course of 16 studies on "World Structure and International Relations today," dealing with the major forces at work in the world, as well as with the present machinery of international cooperation.

Sixteen students (half from the Hostel and half from outside) have enrolled with enthusiasm, and meet once a week for two hours. The lecturing is shared among the Hostel research students, members of the Quaker group, and others. A special collection of books is being bought, borrowed, or stolen for the use of the "Institute."

FAMINE IN CHINA

The Chinese Government is doing everything possible to save its people. So says Dr. John Waddell, technical adviser to the Ministry of Railways of China. He adds that the task is stupendous, and unwarranted criticism plentiful. 20,000 tons of Manchurian grain have been recently shipped into the famine zone by the Government, which has also raised funds for a much larger supply. Wealthy families and merchants

and government officials are contributing largely, but all their efforts are too little for the need. In some sections the famine victims are said to be dying in such numbers that the starving survivors are unable to bury all the bodies. The Service Committee will gladly receive contributions, or gifts may be sent direct to the Treasurer of the China Relief Fund, 205 East 42nd Street, New York.

HENRY HODGKIN'S VISIT TO AMERICA

Dr. Henry T. Hodgkin left this country for England March 22nd, after a busy ten days conferring with Friends on the concern that is drawing him to service with us. Due to a delayed crossing, the proposed Richmond trip was abandoned in lieu of which Ruby Davis, Clarence Pickett and Ernest Wildman came on to attend the Philadelphia retreat. Other conferences included a student tea, a men's luncheon in Philadelphia, and joint meetings with Friends of both Yearly Meetings at Baltimore and New York.

The major event of his visit was the two-day Westtown retreat with the provisional board of the new school and a few other representative Friends. It was felt that a high-water mark was reached, not only in defining the task but also in attaining a spiritual unity and dedication to the new adventure. The group conviction that grew out of this occasion was the need for exploration both of spiritual resources and their application to the perplexing personal and social problems of the modern world. Large possibilities of service were visualized in an effort which might supplement the existing work of Friends and reach out to a much wider circle than that of our own Society. Some of the contributions made there to the thinking on this enterprise will appear later.

A deep sharing of this concern was felt in all the other conferences. The thought prevailed that ample time should be taken at this stage for a thorough, unhurried study of the needs among the various bodies of Friends in this country as they have reference to the purpose of this undertaking, and also of the matter of relationships to existing educational institutions. It was decided that Dr. Hodgkin should spend the greater part of his first year in visiting the colleges, Friendly centers, and local meetings with sufficient time in each to come to an understanding of problems and conditions. This intensive visitation will begin with the new year when Dr. Hodgkin and his family will take up their residence among us. In the interim the investigations will be carried forward in the light of the recent discussions. Dr. Hodgkin will be participating actively in this study, and expects to make one or two brief visits to this country before the end of the year. The tentative date for the opening of the school is now fixed for the Fall of 1930.

An attempt will be made to keep Friends informed of the progress of events. It is earnestly hoped that many will share in the consideration of the need that exists for this undertaking and will contribute to the discovery of the most effective means of serving it. Communications may be addressed to Joseph E. Platt, 20 South Twelfth Street, Philadelphia, or to Dr. Henry T. Hodgkin, Friends' House, Euston Road, London, N. W. 1, England. J. E. P.

TOBACCO AND MOTHERHOOD

By Will H. Brown

Here is what may happen in tens of thousands of cases if the habit of smoking becomes common among the women of our country: A young married woman gave birth to an apparently normal baby, but when eight days old it died. Perplexed as to the cause of the sudden passing of the little one, the doctor performed a post mortem examination. He found that the babe possessed "a well defined nicotine heart," and reported that it was due to the smoking of the mother, which had poisoned the blood with nicotine. This incident was reported in the *Outlook*, of Providence, R. I.

What a real mother thinks of tobacco in relation to motherhood is related by Mrs. Mabel Strickland, the champion all-around cow-girl of the world, doing stunts with horses and cattle that amaze all beholders. Quoted in an interview, reproduced in the *Literary Digest*, she said: "You may think I am a paradox. I cannot tolerate the mannish woman any more than I can the womanish man. I don't chew, smoke, drink or get on the front pages of New York, Chicago or Washington newspapers."

She expresses love and loyalty for her husband and little girl, saying their home-life is sweet and complete.

Picture in your mind the sweetness and completeness of such a home, compared with what it would be if she were a cigarette-smoking wife and mother. In the first place, had she been a smoker, you probably would never have heard favorably of her, for she would not have been the champion cow-girl of the world. It is possible you might have heard of her through some unwomanly conduct, on her part.

The epistles of Paul show us the elder brother, of Jesus' parable of the lost son, broken down by the Father's love and leaving home and its secure delights to go into far countries and seek out those brothers who still lingered among the swine and the husks.

TAKE COURAGE

By Mrs. W. Clifford Smith

What matter spring-time in the wood,
If winter's in the soul?
What comfort in the praise of men
If we have missed the goal?

God alone can justly judge
The fruits our labors bear;
If men pronounce my labors vain
Am I denied my prayer?

The timid wren is not the lark,
She fills her purpose well;
Within her breast there dwells a note
That cheers some lonely dell.

Her song may hold no buoyant note;
But cheerful quite, and gay,
Her efforts still may right the wrong,
On some sad, gloomy day.

I think I'll take my cue from her,
And, let men praise or blame;
I'll show my pluck, I'll trust to luck,
And sing on just the same.

The clouds today, that hide my path,
And quite obscure my view,
May float away in upper air,
As clouds are wont to do.

Those very ills that pierce my soul
And leave me faint and weak,
That bow my head, and bend my will,
May teach me what to seek.

A song shall linger on my lips,
Though fears may storm my heart;
The brighter ways of happy days
Have filled a larger part.

The darkest day still holds some light,
The gladdest day, some pain;
The chilling hours before the dawn—
Faint heart take hope again.

I hold that life is purely vain
That finds no useful task,
That lives alone for selfish gain;
Is that the wage I ask?

We cannot live our lives alone,
Whether we will, or nay;
We shape our creeds to other's needs,
And with others share the fray.

I bow my head before the gale,
And bare my aching breast;
Some other hand will clasp mine own;
In comradeship is rest.

To fill my part in some great plan;
To be and not to seem;
To be a hero in the strife,
That is my fairest dream.

Long Beach, California.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WOMEN'S PROBLEMS GROUP

Editor THE AMERICAN FRIEND:

An interesting meeting of the Women's Problems Group in Philadelphia, was held on March 15, which might be of interest to a wider circle of women. The speaker and honored guest was Elizabeth Stone Macdonald, professor of Home Economics in Boston University. "Education of the Homemaker as Buyer and Controller of Consumption" was the title she gave for her most interesting talk. To emphasize the shift of economic control from the home to the factory, she told of the labor of her own great grandmother, who wove all the household linen and dress goods for her eleven daughters when they were married and whose husband had made, not only the loom on which she wove, but the very tools with which he had made the loom. Each economic decision at that rate affected the members of the whole family but practically no one else. A decision today to add any commodity to the family store affects a wide circle of people, as mass production has thrown the burden of economic supply on the factory employees and all the people between them and the purchaser. Hence our economic decisions should be made carefully and with an eye to the social conditions involved.

Wealth is commonly supposed to be composed of money, but it is really a matter of satisfactions and should to some degree, at least, be available to all. The ability to recognize true wealth is one of the greatest needs of present day economic life. That there are other values than money has yet to be recognized as an economic and social law.

Mrs. Macdonald believes that a system of keeping accounts is essential to the right adjustment of our economic needs. She advocated allotting a fairly equal proportion of the family income to each of six various classes of expenditure; i. e., food, clothing, operation, advancement, rent and savings. A long experience in careful budgeting and account-keeping has shown that an average of 16c out of every dollar is sufficient to cover each of these classes. Mrs. Macdonald further emphasized the need of checking up on the working out of the family budget to adjust periodically, the differences discovered.

Our economic decisions should be based on engineering specifications and not on our emotional response to advertising methods. She said it should be possible to get any particular commodity classified according to scientific usefulness and mechanical perfection. But this sort of information is very difficult to get at present, though the U. S. Bureau of Standards is attempting to do that very thing.

In the home, one should aim at the utmost expression of each individuality and reduce the necessary housekeeping arrangements to the simplest possible terms, in order to have them move smoothly. Necessary duties should be planned in such a way as to involve the least time and trouble, aiming at more general simplicity of life so that the greater enjoyment and efficiency of each member of the family might be achieved.

ELIZABETH A. W. FURNAS, *Sec'y.*

HELPING UNFORTUNATES TO HELP THEMSELVES

Editor THE AMERICAN FRIEND:

There are incarcerated in the various prisons in all parts of the country persons who are craftsmen of a high order, and who are capable of turning out goods of rare beauty and excellent quality.

In many penal institutions the inmates are permitted to utilize their spare time in making with their own materials, almost any salable article that they may care to.

Some make inlaid wooden objects which are so intricately and exquisitely done that they are actually treasures one is proud to own and display. Others understand loom work and produce hand-loomed rugs, and lace scarfs and centerpieces that are a revelation in color harmony and good taste.

Metal-craft is also practised and in a prison in the southwest they make hammered silver jewelry set with turquoise matrix which equals the best work of that type produced anywhere.

Many with nimble fingers produce beaded purses and necklaces which have the identical chic of the Parisian importations. In one western prison, horse hair belts are made that are not only a delight to the eye, but are extremely utilitarian as well. Attractive neckties, socks, and other articles are produced.

Practically all of these men, even the most highly gifted, are poor, with dependents on the outside, and with cravings and ambitions which they have not the means to gratify. In some prisons eyeglasses and dental work are supplied only when inmates can pay for them.

The pressing problem is to market the goods, which on account of their seclusion and in most cases, lack of interested friends, is very difficult and likely to result in bitter discouragement and sullen dejection.

Because I believe in helping people to help themselves, and also in encouraging unusual ability, even though behind prison bars, I have offered to assist to find a market for the work of a number of these men in about a dozen state prisons, and would be greatly pleased to hear from anyone willing to assist them by purchasing articles, and also from persons who would consider accepting, and trying to sell consignments of the goods.

ELSA L. WIDMAYER.

R. 3. Box 929,
Edgewater, Colorado.

THE STUDENT TOURIST GOING ABROAD

Editor THE AMERICAN FRIEND:

Liners each year, with the coming of June, leave their piers in American ports headed for Europe and crowded with young people, many of them students. Many of these young people are going for the first time, and still more will not be soon able to go again. A trip abroad seems to them to be an essential in education. They expect to broaden out, to have new experiences, and to learn much of life.

These great liners have comfortable tourist quarters, and various organizations arrange for well-directed, economical, and easily planned excursions. Almost every community, church, or social group is influenced today by those who have been, or are going abroad. Most of the adults have high hopes for youth abroad. Most of the young people also sincerely hope to achieve some worthy purpose. What, however, often results?

This is my own personal experience. A liner left Hoboken last June with over 700 students in the tourist class. Many of them were strong, healthy, clean-looking, intelligent young people. They had qualities and potentialities. They had been privileged to take this trip. They had already accomplished something.

Since the liner was not under American registry, its bar was soon open, and I am being very conservative when I state that for the duration of the trip more than half of the students were very frequently drunk. Many seemed to feel that they must do what others do.

The dance orchestra was usually drunk before it had played six numbers. Dancing parties persisted beyond permitted hours. Deck-chairs were occasionally thrown overboard, and also the important taff-rail log of the ship. A few students slept in their night clothing on a top deck against orders. Others allowed their young lady friends to inspect their staterooms after midnight.

In one or two cases the group in a stateroom swore like pirates until late in the night. Gambling on tarpaulins under hatchways was not uncommon.

But why, you exclaim, were all these abuses allowed? Authority and supervision had been turned over to people appointed by a students' travel organization. They were weak and ineffective, often joining the young people in committing these abuses. The captain of the liner did not act until they began to infringe upon rules and rights, the enforcement of which he had not transferred to the tourist officers. When once these practices had started, the young people who objected seemed powerless, their officers were vacillating, and weak in many points of character.

It is my advice, therefore, to all who want to enjoy fully a tourist trip to Europe to examine carefully any offer made by a student or travel agency. If the trip is mainly for young people, they will have the best time with the group that has good leaders and rules. One wants to see that his trip is fully planned, that he will have good company and good accommodations. He does not want to cross the ocean amid a flow of beer, wild carousals, and cheap parties. He does not want to be ridiculed and scorned by the humble crew of the boat.

I should be glad of any information bearing on this matter from any who contemplate such a tour, or who have in some recent year enjoyed one. I am also prepared to give the exact details of my own experience, of which I have given above only the general outline. I am convinced that for the good name of the young people and for the sake of the society to which they belong it is very unfortunate for student tours to be thus conducted. RICHARD K. MORTON.

71 Farragut Road,
South Boston, Mass.

MARY WHITE OF JAMAICA IN ACTION

(Pages from "Mama Ghi's" Diary)

Saturday: The past few days we have worked early and late overhauling the deeds of our Mission property, and I am paying the lawyer a visit Monday morning for the purpose of clearing up this matter. Late with Miss Andrews often means early—but I draw the line when the clock strikes eleven p. m.

A very good and efficient East Indian headman and interpreter on the farm of the United Fruit Company near us, had early last year spent his Saturday afternoons on my veranda to keep away from his drinking associates. Hour after hour when there was much to do, I had sat beside him reading to him. In earlier years he had suffered persecution that he might be a follower of the Lord. Of late, he has had a heavy cough, and has been advised to go back to drink. Today he got away and went to the rum shop. He would not come home nor allow anyone to bring him. After many vain efforts, the wife came to me about it. I went after him, and just think, he was delighted to walk home with me!

Two other things that I thought important were clamoring for my time. I had just started to see a dear girl of eighteen who has often stayed in my home for the night after prayer meeting and again on Christian Endeavor nights. She was my leading soprano in the church. I noticed a few weeks ago that she preferred to go home at night, and it needed no interpretation—she was being enticed away. It was late, but I thought perhaps I might help her.

The thing I wanted most to do was to go to the doctor to see about the Terbaniesingh family. In some way they have picked up sore eyes. When I left for Seaside the other day, the little mother was very bad and the doctor said that the case is serious.

Thinking over the day's events, I regret so much that I could not go to see Miss Stanley, who is ill. Before me is Sunday. I have just remembered that a very active, antagonistic minister of another denomination has settled down just a few chains from Seaside church. I fear there will be no sleep for me tonight.

Sunday: Finally I dozed off and did not awaken until the bell for early morning prayer meeting rang. Then this message came to me: it takes the unsurmountable often to put us in a place to see our own weakness and God's strength. I trust I was able to pass it on.

The usual day's program followed the prayer meeting: the eleven o'clock service with monthly meeting at Fellowship; a Rainbow Rally at three at Burlington; the naming of two children; and the night service here at Prospect. Our Rally did very well, only I forgot to take the rainbow. They did not know that the bow was a part of the plan, however, so did not miss it. Imagine a Rainbow Rally without the bow! I had furnished sashes and collection bags of the bright colors, so everything was bright. We collected $32.50.

Paul Terbaniesingh has just told me that the Lord does not do things halfway, and that the doctor says Hilda will see perfectly. She is much improved, but poor Paul, I saw his own eyes were getting quite red from the disease.

Many people helped me today, but I have told you only a part of my part. I am getting tired and sleepy, and I guess I had better stop. I could easily feel that "blue Monday" is just around the corner, but I know before it shows its face that the light of His presence will be shining and all will be well.

Monday: You will be interested in knowing that I heard from the Governor of the Island on Saturday that Glenleigh School is certified. That means that the Government can put twenty boys in the Home and allow us almost $2 a week for each of them. My burden on that line is finished. I hope Paul Michener will be able to secure a Government grant for them.

I am up at four this morning, writing this letter to you. I think you will understand why if I tell you that if there is anyone who wishes to come here to the tropics for their health and do missionary work as a pastime, he had better be sure to bring God with him.

ELK MONTHLY MEETING NEWS

The Friends Church at West Elkton, Ohio, held special meetings for a week following March 10. The pastor, James Swander, had charge of the meetings until March 13 when Charles E. Hiatt, Indiana Yearly Meeting Superintendent, arrived to take charge. Although a longer series of meetings was much desired, circumstances would not permit. However, much spiritual help was received. Both ministers gave themselves wholeheartedly to bringing messages of great help to Christians and to the unsaved. The church gained three active and two associate members besides a general spiritual uplift in both church and community.

Naomi Branson entertained her Sunday School Class at her home Saturday, March 16. All members but two were present. The afternoon was greatly enjoyed.

The Social Workers met with Mrs. Frank Shafer, March 13, twenty-three members and three visitors being present.

They also sponsored a market and bake sale at Middletown, Ohio, Saturday, March 23, which was quite successful as twenty-five dollars or better was cleared.

QUAKERS IN ACTION
By LESTER M. JONES
Here it is! The newest book on the humanitarian and reform activities of American Quakers. It deals with the history of our denomination for the past ten years in a most scholarly manner.
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QUAKERDOM · AT · LARGE

Walter R. Stubbs, a Friend long prominent in the political life of Kansas, of which State he was twice governor, died at Topeka on March 25. He was a native of Wayne County, Indiana.

* * * *

Wm. O. and Mary Barnard are again at home at Newcastle, Indiana, after spending three or four months in Southern California. The Judge, in renewing their allegiance to THE AMERICAN FRIEND, says they "are returning in good health and with a forward look." Fine! That's what vacations are for.

* * * *

LeRoy E. DeMarsh, who has been acting as pastor of the Forest Avenue Friends Meeting of Portland, Maine, has accepted the position of Religious Work Secretary for the Mercer County Federation of Young Men's Christian Associations, his address after April 1st being 420 E. State Street, Trenton, N. J. He will give his whole time to work in the rural districts.

* * * *

We appreciatively acknowledge cards of greeting sent from countries in Northern Africa by Abram S. Underhill of Ossining, New York. The last to come is particularly interesting. It is from Tlemcen, Algeria, and pictures the troglodytes or cave dwellers of that section "standing around their own front doors, all dressed up to receive American visitors."

* * * *

W. Spencer and Lillian Hadley have just returned to their home in Wichita, Kansas, having spent the winter months on the Pacific Coast with headquarters at Whittier, California. They made a trip northward to Oregon, visiting relatives and friends at Portland and Newberg and on their return southward visited Stanford University and saw the Hoover home.

* * * *

Under the will of the late John Edward Southall, says *The Friend* (London), a sum of £2,000 to which he was entitled under a trust deed (or such less sum as the trust fund may realize) was left to Jessie Cameron of Sterling, "requesting her, but without imposing any legal obligation, to apply the same or any part thereof for the purpose of making true Quaker life and literature more accessible to the general public, especially in foreign countries."

* * * *

In the column of deaths this week is a brief account of John Newlin Pearson and also of his wife Sarah Massey Pearson who followed him after four brief weeks of illness. Our correspondent writes that the former was nephew of William L. Pearson of Pasadena, California, and the latter was cousin of Horace E. Coleman, Secretary of the International Sunday School Association. Their son, L. W. Pearson, who has been clerk of Contentnea Quarterly Meeting for nearly seven years, is following in the steps of his father who served in that capacity for ten years.

* * * *

In renewing her subscription to THE AMERICAN FRIEND, Alta Stuart Dean of Beloit, Kansas, writes that when looking over an old copy of Kansas Yearly Meeting Minutes recently she found among the names of visiting ministers who attended the Yearly Meeting at Lawrence in October, 1883, that of Huldah R. Hoover of Springdale Monthly Meeting, Iowa, Ellen Steere of West Branch, being named as her companion. Our friend is wondering whether this was not the mother of President Herbert Hoover, who died the following year. She suggests that some Friend now living may remember this visit.

* * * *

At one of the regular International dinners held recently under Quaker auspices in Geneva, "the number and distinction of the Genevese present," says Bertram Pickard, "gave to the dinner quite a special character. We, the Quaker organizers and hosts were quite a mystery to some of these distinguished gentlemen. We hear that the president of the Conseil d'Etat (City Council) in course of trying to inform himself, asked Dr. Christian Lange (Sec. of the Interparliamentary Union) if he by chance were a Quaker, to which Dr. Lange replied: "No, but if I ever joined any religious society it would be the Quakers."

* * * *

It is with sincere regret that we chronicle in this issue the death of William P. Smith of Lindsay, California, in whose passing we feel the loss of a personal friend. He was a man of information and understanding, a concerned and loyal Friend whose lively interest in the work and principles of Friends did not abate as he approached the evening time of life. He was a not infrequent contributor to the columns of THE AMERICAN FRIEND, his last contribution appearing in this issue, and he accepted in the spirit in which it was given the title of "The Sage of Lindsay," which we playfully but appreciatively conferred upon him. William P. Smith was a delegate to the Richmond Conference held in 1887, and so far as we know, his death leaves but one surviving member of that memorable gathering, Eliza Armstrong Cox of Whittier, California, who is likewise well known to the readers of this paper.

NEWS OF OUR MEETINGS

H. Millard Jones, who has been serving as pastor at First Friends Church, Everett, Wash., will complete his work there by July 1st and will be available for service in another meeting as way may open.

* * * *

The closing Church Night supper for the season at First Friends Church, Whittier, California, was attended by an unusually large group. Thirty-four members of the choir were special guests of honor and much appreciation was expressed for their helpful services week after week. Special tribute was paid to Prof. Howard L. Hockett and Grace Dixon for their efficient leadership. Dr. W. V. Coffin reviewed the developments on music in meetings for worship as observed by one who regularly sits in the congregation. Visitors were introduced from Pennsylvania, Ohio, Indiana, Palestine and California. Preceding the monthly meeting business which followed the dinner, Charles W. Sweet, who with his wife from Muncie, Indiana, were guests for the evening, gave a strong message on the Pre-eminence of Christ. His experience as pastor in Iowa, Kansas and Indiana had given him a wide circle of friends, many of whom he found in Whittier on this his first visit to the Pacific Coast.

* * * *

Beginning April 7 and continuing through the month, special meetings will be conducted by Charles Stalker at the First Friends Church in Pueblo, Colorado, 1801 East Eighth Street, where Claud Wilson is pastor. They invite the prayers of God's people for guidance and special blessing on the effort.

* * * *

For three nights, March 27-29, at the Friends Church, Amboy, Indiana, pre-Easter services were conducted by the pastor, Donald Spitler, and addresses given by Prof. J. A. Huffman of Marion College on Life Lessons from Passion Week.

* * * *

A new Church Directory was prepared and published by the Publicity Committee of First Friends Church, Pasadena, California, as a closing effort for the fiscal year which ended March 31. In

the assembly period of Bible School, March 24, members of the Woman's Missionary Society gave a very effective pageant on the subject of Stewardship, showing the difference between the spending of a dollar by the average citizen and by the intelligent citizen. The exercise was arranged by Isabelle S. Johnston and those who took part were Margaret E. Bundy, Columbia, Cora A. Sydnor, Average Citizen, Blanche Ford Pickering, Intelligent Citizen. Systematic giving to Christian work was stressed. Frank W. Dell preached that morning on the general theme of acceptable offerings to God. His series on "The Word of the Cross" began that evening. The evangelistic and prayer meeting committee of the Meeting on Ministry and Oversight was in charge of the meals for the three supper meetings held with the young people during the week. The theme was "Studies in Personality," and the meaning, the problem and the laws of spiritual personality were considered. The six evening messages were illustrated with lantern slides, the theme of the closing meeting being "How to follow Jesus back to God."

* * * *

Denver Quarterly Meeting of Friends was held at Las Animas, Colo., February 15-17, with probably the largest attendance in its history and a deep sense of the presence and power of God in the midst. Several persons prayed through to definite victory. Friends were glad for the presence, message and council of the Yearly Meeting Superintendent, Walter H. Wilson. Encouraging reports were received from the various meetings. It is not open doors, for new fields are opening all the time, but men and women consecrated and called of God and money that are needed in this great field in Colorado.

* * * *

The unusual took place at the Kawal Friends Church, Kawal, Colorado, Sunday morning, March 24, when at the close of the morning service Victor R. Marvin met Stacy E. Wesner, the pastor, and Ethel Newsom, his bride to be, at the altar and a beautiful wedding ceremony was performed. Lester Figgins and his wife, Mary Figgins, pastors at Hugo, Colo., accompanied them as best man and bride's attendant. The church was beautifully decorated for the occasion. After congratulations they retired to the bride's home where many gifts were received and fifty shared in the wedding dinner. To climax the day, Harry Covert was on the scene to aid the pastor and church in an evangelistic campaign which began that evening.

* * * *

The Ministers and Workers Conference of Western Yearly Meeting will be held at Union Street Friends Church, Kokomo, Indiana, May 7-9, and will be entertained by Kokomo Friends for lodging and breakfast, dinner and supper to be served in the basement of the church. The Bible hour each morning and afternoon will be in charge of Dr. J. A. Huffman of Marion College, who will also preach on Wednesday evening on "The Wonderful Christ." Others assigned places on the program are William S. Kitch, Homer G. Biddlecum, Mary Miars Harold, Bertha E. Day, Gertrude Reinier, E. Howard Brown, Dr. L. C. Bently, Richard R. Newby, John Compton, Leslie Bond, and Orval H. Cox. Those interested in securing entertainment may write the pastor, E. Howard Brown, 906 East Walnut Street, Kokomo, Indiana.

* * * *

The regular installation of the officers of the Christian Endeavor Societies of the First Friends Church of Alva, Oklahoma, was held Sunday evening, March 3rd, 1929. The pastor read the list of officers and chairman of the various groups and had them present themselves for a consecration service. There were thirty-two in all and only one was not able to be in attendance. It was an inspiring sight to witness, as they received the commission of the church through their pastor, Carl D. Byrd. He spoke of the honors won in the Christian Endeavor by previous groups, as they carried on this work, and then spoke the conviction of the meeting that these were able to carry on in an increasing manner because of what had preceded, but called attention to the expectation of the church of their faithfulness in doing their work. Two Societies had finished a Standard Chart each, and now three were beginning and had planned for the working of a suitable program for the coming term. It was a serious time of considering the responsibilities of the work and then the congregation stood pledging to these, their leaders, their loyalty in support of the programs that had been started.

* * * *

Weare Monthly Meeting, Weare, New Hampshire, held a special meeting on the evening of March 14, to welcome the twenty-five new members who were received into membership at the regular meeting a week earlier. There have been no special revival services, but there is a steadily awakening and growing interest in the spiritual welfare of the community.

* * * *

R. Ernest Lamb, pastor of Ramona Park Friends Meeting, has accepted the call of the First Friends Church of Los Angeles, California, and will begin his ministry there on September 1st. Harry R. Keates of Altadena in the meantime is very acceptably serving the meeting in that capacity.

* * * *

The Young Friends Committee of the Friends Memorial Church, Seattle, Washington, has successfully supervised the monthly church socials during the year. Sixty persons assembled at the church for the evening meal, Friday, March 15, at 6:30. After a pleasant social hour together, the group was invited to the auditorium, where Prof. F. W. Schmoe, the Naturalist, entertained with pictures showing the rise and growth of Seattle since 1851, and the activities of Friends in the city during the last thirty years. One feature, which enlivened and entertained the group, especially, was the throwing on the screen of the baby and childhood faces of adults, present and absent. Professor Schmoe is a member of Friends Memorial Church, a teacher in the Bible School, director of the Academy of Science, with offices at the University of Washington, and a Naturalist of more than national reputation.

Being a surgeon, I am obliged to be a Modernist. Instructed as I was under the famous men of science of forty years ago, were I today to practice as they taught, I should be in the penitentiary. The business men, the mechanics, the industrialists, the architects—no one can afford not to keep abreast of the times. The glory of Christianity above all other religions must always be its ability to be modern—to adapt itself always to the needs of every age of man, and to keep its feet always on this old earth for its perpetual uplift and betterment.—SIR WILFRED GRENFELL.

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Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

Two weeks ago we made reference on this page to the question of spiritual food in THE AMERICAN FRIEND, our comment being inspired by occasional reactions from readers to the effect that the paper is lacking in this essential. We have had a few replies to our "feeler" which we welcome. A pastor writes: "I have heard the criticism made concerning the lack of spiritual food but rarely if ever have I heard any definite suggestions made for improvement. I hope my humble suggestion will help you in shaping the policies of the paper and if the article enclosed is acceptable I shall be glad to have you print it, that it may help others."

Now we like that. This pastor is practicing cooperation, underscored. In his letter he tells us frankly that he himself has sometimes felt that THE AMERICAN FRIEND did not contain all the "spiritual vitamins" that we ought to have in a church paper. He expresses appreciation of the tremendous task we have in seeking to satisfy all the various kinds of appetites. As a mark of his interest and sympathetic concern he responds to our invitation by contributing to our columns the kind of an article he believes hungry Friends will relish. Who will be next?

Our remarks stimulated the memory of a Kansas Friend, who recalled an incident that once happened in an Indian camp. While visiting the camp several white boys were invited to dinner by their Indian boy friends. They sat down to the repast and the old Chief passed the food. One white boy refused to eat, saying he did not like the bill of fare. The Chief offered him no more food, remarking sententiously, "Hungry, like him!" "So there is much in the spirit of the one who reads," comments our correspondent.

PUTTING THE COOKIES ON THE LOWER SHELF

Not long ago we had a letter from a Friend who admonished us kindly and constructively on another point. Reminding us that our Friendly readers range all the way from "diplomats" to those very limited in their education, he urged that when it comes to "phrases and expositions" we should "put the cookies down on the shelf" so the most common can grasp the meaning.

Another correspondent, expressing the same concern, suggests that the food be "wholesome, substantial, undiluted, served in such a manner that the simplest as well as the wisest may be fed and nourished." In other words, quoting a New England Friend, who added her testimony, following a weighty message, "Jesus said 'Feed my lambs'; he did not say anything about feeding the giraffes."

These observations recall the classic story relating to Joseph Moore, former President of Earlham College. He preached on one occasion in a rural section of North Carolina. After meeting, one Friend was heard to say to another, "I thought we were told that this preacher was an educated man. I know he isn't for I understood every word he said."

Our correspondent continues: "Those who are the intellectual and spiritual giants ought to be feeding the lambs rather than having to have food dished out to them. Is there not a danger of our catering to the intelligentsia in the columns of our church paper and forgetting to provide a dish for those who are not so well versed in the literature, philosophies and arts of the world? Let us remember the lambs then, to feed them often and seek to be true shepherds of the fold who will take proper care of their welfare."

This Friend raises here another of the difficult problems that always faces us. Our readers are as far removed from each other, educationally and intellectually as they are geographically. We try to feed both the lambs and the giraffes, the result often being that the lambs accuse us of being highbrow and the giraffes high hat us for being so common and conventional. Perhaps we *should* turn our attention more to the lambs—and thus prove that we are truly educated.

"WE SIMPLE FOLK!"

Always welcome are new conceptions of old truth or old conceptions in new clothes. We believe our readers are appreciative, as we are, of "Yesterday's Manna" which appeared last week, as they will be of "Today's Manna" in this issue. Incidentally we are intrigued at the way in which "We simple folk" write, expressing ourselves in terms of "the Nth dynamic," "repercussions," "formulae," "regenerated Nietsches" and "robots!"

WE THROW ALL MODESTY ASIDE

I have been reading THE AMERICAN FRIEND ever since the new series started, and wish to say I do not see how it could be more ably edited. Editorials especially are pointed, scholarly and sound. Just the paper the church needs, and I wish it success.—A Kansas Friend.

We have certainly enjoyed and appreciated THE AMERICAN FRIEND this winter, almost more than ever. From editorial to last advertisement we read it all. I liked so much Richard Morton's picture of his grandmother in the last issue.—A Massachusetts Reader.

Ann E. Robinson of Jamestown, Ohio, who will be 86 years old on May 5, writes that the paper has been a welcome visitor in her family from the days of its forebear, *The Christian Worker*.

EUROPE, 1929

Ruth W. Kelsey and Caroline Philips of Wilmington Friends School, are taking a small party on a specially arranged tour, sailing June 21st. Price $775. Address inquiries to Friends School, Wilmington, Delaware.

Training for the Christian Ministry

Hartford Theological Seminary (interdenominational) is one of the three great schools on one campus with over forty professors and teachers. Its world atmosphere broadens. Religious education and missions part of theological training. Courses lead to B.D., S.T.M. and Ph.D. Ask for booklet. Rockwell Harmon Potter, D.D., Dean, Hartford, Connecticut.

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SEMINARY FOUNDATION
W. Douglas Mackenzie, D.D., President

BIRTHS

GUTHRIE—To Taylor and Irma Guthrie, Le Grand, Iowa, March 8, 1929, a son, Dean Eldon.

VINCENT—To Charles S. and Mabel Vincent, Buff Bay, Jamaica, B. W. I., March 14, 1929, a son.

DEATHS

COPELAND—At his home in Paoli, Indiana, March 17, 1929 David F. Copeland, aged 83 years. Born in Northampton county, North Carolina, to Jonathan and Ann Outland Copeland, he left Carolina in 1865 to avoid being forced into war and settled near Bridgeport, Indiana, in 1867, where he married Lydia Jane Morgan. He has served his church in various practical ways and as overseer and elder, and attended Western Yearly Meeting each year, except once, since 1866. Services at Paoli on the 19th were conducted by his son, Albert L. Copeland, pastor of the local church. The following day services were held at Bridgeport, conducted by Richard R. Newby.

NEWLIN—At the home of her daughter, Mrs. William P. Smith, Lindsay, California, March 2, 1929, Almira, widow of

Aquilla Newlin, and daughter of George W. and Mary A. Smith, in her 84th year. Born in Mahaska County, Iowa, she was a birthright member of Friends and from early childhood lived a quiet Christian life. Some years ago she came to California to live with her only daughter. A son, George Albert, passed away in 1922. Services were conducted by her pastor, John R. Wright and assisted by Charles S. White, a former pastor.

MACLEAN—At her home in East Lynn, Mass., March 16, 1929, after an illness of only two days, Etta S. MacLean, a valued member of Friends who had returned home from Wilmington, Ohio, after spending the winter with her eldest daughter, Beatrice Folger. She was clerk of the pastoral committee, an officer of the woman's missionary society and ladies' aid, and a faithful member on other church committees, and will be greatly missed by a large circle of friends. Funeral services were held at the meetinghouse and the pastor, Harold J. Chance, paid fitting tribute to her Christian character and worth.

PEARSON—At his home near Woodland Friends Meeting, Dudley, N. C., R. No. 2, December 18, 1928, following an illness of nine days with influenza-pneumonia John Newlin Pearson, son of John Thomas and Dicena Newlin Pearson, aged sixty-seven years. Originally a member of Marlboro Meeting, Randolph County, he spent most of his life in Wayne County, within the limits of Contentnea Quarter, being its clerk for ten years. With an ancestry of Friends he held high ideals of honesty, uprightness and education and was anticipating the graduation of his youngest daughter from Guilford College this year as his two sons and two older daughters had done. As a farmer he was progressive in methods, prosperous and hospitable.

PEARSON—At Dudley, N. C., January 15, 1929, following an illness of nearly four weeks with pneumonia, Sarah Massey Pearson, wife of John Newlin Pearson, and daughter of Levi H. and Avis Coleman Massey, aged sixty-three years. Having an ancestry of Friends she and her husband held its ideals with courage and determination. She shared the pleasures and rewards which only parents can in seeing their children graduate from Guilford College, attend other institutions of learning and fill worthy places in the work of the church and education. The funerals of these parents who only lacked five days of reaching their forty-fourth anniversary of marriage, following each other so closely, were conducted by their pastor, B. H. Millikan, assisted by Tennyson Lewis and John S. Moore.

BOOK WANTED

I want a copy of "Ritualism Dethroned," by W. B. Orvis. Write me what you have and price. I. N. McCormick, Georgetown, Ill.

SPIRITUAL EXPERIENCES IN BUSINESS LIFE

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SMITH—At his home in Lindsay, California, March 5, 1929, William P., son of Benjamin and Elizabeth Smith, in his 83rd year. Born in Guernsey County, Ohio, he went when four years old with his parents to Iowa. Here he married Eunice Hadley and to them six children were born, five of whom survive. In 1892 he moved with his family to Salem, Oregon, remaining until the death of his wife. In 1909, he married Emma Newlin and moved to Lindsay. To them were born Esther and Paul. A charter member of Lindsay meeting, he was the first clerk and was an elder since its organization. Interment at Portland, Oregon. A memorial service was held, March 24, at the Lindsay Friends Church.

WEEKS—At his home in Fairhaven, Mass., where he had lived the past nine years, December 5, 1928, Howard J. Weeks, in his 83rd year. A birthright Friend, son of William and Lavinia Jenkins Weeks of Vassalboro, Maine, he was well known in Providence, R. I., where for thirty-five years he was connected with Moses Brown School. In 1908 he returned to Maine to assist in the care of his aged mother in her last years. While living in Rhode Island and Massachusetts, he kept his membership in the monthly meeting of his native town. He was a man of upright character and respected by those who had dealings with him. His wife with whom he had lived sixty-one years, three sons, several grandchildren and one sister survive him. Funeral services were conducted by Alvano C. Goddard and Oscar G. Mostrom of New Bedford. Interment at Waterville, Maine, by the side of his only daughter.

TRAVEL FOR CULTURE

Party now forming for Europe, mostly Friends. Visit England, Holland, Belgium, Germany, Switzerland, Italy and France—all for $748.00, ocean travel included. Sailing June 22. Write Whittier College Travel Service, Whittier, Cal.

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PERIODICALS WANTED

Advocate of Peace: 1904—Jan., March and Index; 1911—Oct. American Friend: 1894—Oct. 11; 1902—Oct. 9; 1904—Feb. 25; 1910—Feb. 17. Church School: 1920—Oct., Nov., Dec.; 1921—Jan., Feb.; 1924—Aug.. Record of Christian Work: 1909—Nov.; 1912—Sept.; 1915—Dec. The Whittier College Library, Whittier, California.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

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